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UNIT 1

THE TRANSMISSION OF HADITH

The transmission of the practices and sayings of the prophet (PBUH) from one person to another became necessary during the prophet's lifetime. In fact, the prophet himself (PBUH) used to give instructions with regard to the transmission of what he taught. Thus, when a deputation of the tribe of Rabia came to wait upon him in the early days of Madina, the prophet (PBUH) concluded his instructions to them with the words: "Remember this and report it to those whom you have left behind".

Similar were his instructions in another case: "Go back to your people and teach them these things". There is another report according to which on the occasion of pilgrimage, the prophet (PBUH) after enjoining on the Muslims the duty of holding sacred each other's life, property and honour, added "He who is present here should carry this message to him, who is absent".

The first steps for the preservation of Hadith were taken in the lifetime of the prophet (PBUH). There was a party of students called Ashab Al-Suffa who lived in the mosque itself, and who were specially equipped for the teaching of religion to the tribes outside Madina. Some of them would go to the market and do little work to earn livelihood; others would not even do that. Of this little band, the most famous was Abu Huraira, who would remain in the prophet's company at all costs, and store up in his memory everything which the prophet (PBUH) said or did.

His efforts were, from the first, directed towards the preservation of Hadith. He himself is reported to have said once: "you say, Abu Huraira is profuse in narrating the Hadith of the prophet; and you say: How is it that the Muhajirin and the Ansar do not narrate the Hadith of the prophet like Abu Huraira? The truth is that our brethren from among the Muhajirin were occupied in transacting business in the market and I used to remain with the Prophet, So, I was present when they were absent and I remembered what they forgot, and our brethren from among the Anser were occupied with work on their lands, and I was a poor man from the Suffa so I retained what they forgot." Another companion, Talha, son of

Ubaid-Allah, is reported to have said of Abu Huraira: "There is no doubt that he heard from the prophet what we did not hear. The reason was that he was a poor man who possessed nothing and was, therefore, a guest of the prophet".

Here is another report from Muhammad Ibn Amara: "He sat in company of the older companions of the Prophet (PBUH) in which there were over ten men. Abu Huraira began to relate a certain saying of the prophet which some of them did not know, so they questioned him over and over again until they were satisfied. Again, he related to them a saying in the same manner and he did this over and over again, and I was convinced that Abu Huraira had the best memory".

Among the six collections of Hadith, which are known as Al-Sihah Al-Sitta or the six reliable collections Bukhari holds the first place in several respects while Muslim comes second, and the two together are known as the Sahihan or the two reliable books. In the first place, Bukhari has the unquestioned distinction of being first, all the others modeling their writing on his. Secondly, he is the most critical of all.

He did not accept any Hadith unless all transmitters were reliable and until there was a proof that the transmitter had actually met the first. The mere fact that the two were contemporaries (which is Muslim's test) did not satisfy him. Thirdly, in his sharpness of mind, he surpasses all. Fortunately he heads the most important of his chapters with a text from the Holy Qur'an, and thus shows that Hadith is only an explanation of the Qur'an, and as a second source of the teachings of Islam.

Questions

A. Answer the following questions :

- 1- When did the transmission of Hadith become necessary?
- 2- What were the Prophet's instructions with regard to the transmission of his teachings?
- 3- When were the first steps taken for the preservation of Hadith?
- 4- Who was Ashab Al-Suffa? What did they do?
- 5- Who was the most famous member of Ashab Al-Suffa?
- 6- How did Abu Huraira account for his provusion in narrating Hadith?

- 7- What was Talha ibn Ubaid-Allah's explanation of Abu Huraira's provusion?
- 8- What story did Muhammad ibn Amara tell about Abu Huraira?
- 9- What is Al-Sahihain? Which one holds the first place, and which one holds the second?
- 10- Why does Al-Bukhari rank first while Muslim ranks second?

B. Mark each of the following sentences as T (true) or F (false) :

- 1- The transmission of Hadith becomes necessary after the Prophet's death.

C. Answer the following questions :

- 1- When did the transmission of Hadith become necessary?
* *During the Prophet's life time .*
- 2- When were the first steps taken for the preservation of Hadith?
* *In the lifetime of the Prophet (PBUH)*
- 3- Who was the most famous member of Ashab Al-Suffa?
* *Abu Huraira*
- 4- What is Al-Sahihain? Which one holds the first place and which one holds the second?
* *Bukhari and Muslim*
* *Bukhari holds the first place in several respects while Muslim comes second*
- 5- Why does Al-Bukhari rank first while Muslim ranks second?
* *Bukhari has the unquestioned distinction of being first, all the others modeling their writings on his.*
* *He is the most critical of all.*
* *He did not accept any Hadith unless all its transmitters were reliable.*

D. Choose the correct word:

- 1- The transmission of Hadith became necessary {before – after – during} the prophet's lifetime
- 2- The prophet (PBUH) {used for – used to – didn't use} give instructions with regard to the transmission of Haidth.

- 3- Abu Huraira had a good {memory – wealth – house}.
- 4- There are {three – six – seven} collections of Hadith.
- 5- There are {three – six – seven} reasons for Al-Bukhari's supremacy over Muslim.
- 6- Al-Bukhari holds the {one – first – second} place in several respects.

E. Mark each sentence as True or False:

- 1- The Prophet gave no instructions about the transmission of Hadith.
* *False*
- 2- Abu Huraira had a good memory.
* *True*
- 3- There are only two collections of Hadith.
* *False*
- 4- The transmission of Hadith becomes necessary after the Prophet's death.
* *False*
- 5- Al-Bukhari did not accept any Hadith unless all its transmitters were reliable.
* *True*

F. Translate the following into Arabic:

1. The transmission of the practices and sayings of the Prophet (PBUH) from one person to another became necessary during the prophet's lifetime. In fact, the prophet himself (PBUH) used to give instructions with regard to the transmission of what he said.
2. Among the six collections of Hadith, which are known as Al-Sihah Al-Sitta or the six reliable collections Bukhari holds the first place in several respects while Muslim comes second and the two reliable books.

G. Read the following passage and then answer the questions:

The transmission of the practices and sayings of the Prophet (PBUH) from one person to another became necessary during the Prophet's

lifetime. In fact, the prophet himself (PBUH) used to give instructions with regard to the transmission of what he said. The first steps for the preservation of Hadith were taken in the lifetime of the prophet (PBUH). There was a party of students called Ashab Al-Suffa who lived in the mosque, and who were specially equipped for the teaching of religion to the tribes outside Madina. Of this little band, the most famous was Abu Huraira, who would remain in the prophet's company at all costs.

- 1- When did the transmission of Hadith become necessary?
- 2- What did the prophet (PBUH) use to give?
- 3- When were the first steps taken for the preservation of Hadith?
- 4- Who was Ashab Al-Suffa? What did they do?
- 5- Who was the most famous member of Ashab Al-Suffa?

Transmission	نقل	Store up	يُخزن
Practices	أفعال	Effort	مجهود
Necessary	ضروري	Narrate	يروي
Instructions	أوامر	Brethren	إخوة
Deputation	وفد	Occupied	مشغول
Tribes	قبيلة	Transacting	التعامل
Conclude	يختم	Companion	صحابي
Remember	يتذكر	Possess	يمتلك
Report	يبلغ	Guest	ضيف
Occasion	مناسبة	Relate	ينسب
Pilgrimage	الحج	Satisfy	يرضي
Enjoy	يفرض	Convince	يقنع
Duty	واجب	Reliable	موثوق
Sacred	مقدس	Respect	يحترم
Property	ملكية	Distinction	منزلة
Honour	يكرم	Model	نموذج
Present	حاضر	Critical	انتقادي

Message	رسالة	Accept	يقبل
Preservation	حفظ	Transmitters	رواة الحديث
Equipped for	مؤهل ل	Proof	برهان
Earn	يكسب مال	Contemporary	معاصر
Livelihood	قوت يومه	Sharpness	حدة
Remain	يظل	Text	نص
Company	صحبة	Source	مصدر
Band	عصبة	Surpass	يفوق
Righteous	مستقيم	No compulsion in religion	لا إكراه في الدين
Piety	التقوى	The transmission of Hadith	نقل الحديث
Submission	الخضوع	The prophet's companions	أصحاب النبي
Freedom	الحرية	Pilgrimage	الحج
Moderation	الاعتدال	The six collections of Hadith	مجموعات الحديث الستة
Doctrine	عقيدة	The six reliable collections	الصحيح الستة
Vicegerent	خليفة	transmitters	رواة الحديث
Equality	المساواة	A pure state of nature	الفطرة
Inequality	عدم المساواة	The teachings of Islam	تعاليم الإسلام
Sacred	مقدس	The Master of the heavens and earth	رب السماوات و الأرض
The law of Allah	شريعة الله	Sin	ذنوب
Belief	إيمان	Brethren	إخوة
		Authoritative	موثوق

UNIT 2

FREEDOM AND EQUALITY IN ISLAM

One of the most important basic elements in the valuable system of Islam is the principle of freedom. Islam had ^{مطلوب} always asserted that in no human society can man be free in the absolute sense of the word. This means that there must be some limitations of one sort or another, if the society is to function ^أ at all.

Since its advent, Islam has taught freedom, ^{محرر} cherished it, and guaranteed it for the Muslim as well as for the non-Muslim. From the Islamic point of view, the concept of freedom, applies to all voluntary activities of man in all walks of life. Islam stresses the fact that every man is born free on the 'Fitrah' or in a pure state of nature. This means he is born free from subjugation, sin and inherited inferiority. His right of freedom is sacred as long as he does not deliberately violate the law of Allah or desecrate ^{يتعدى} the right of others.

One of the main ^{الهدف} objectives of Islam is to emancipate the mind from superstition and uncertainties, the soul from sin and corruption, the conscience from oppression and fear, and even the body from disorder and degeneration. ^{نفسه} ^{انحطاط}

The course which Islam has enjoined ^{فرع} on man to realize this goal includes profound ^{عميق} intellectual endeavours, constant spiritual observances and binding moral principles. When man follows this course, religiously, he cannot fail to reach his ultimate ^{أخيرة} goal of freedom and emancipation.

The question of freedom with regard to belief, worship and conscience is also of paramount importance in Islam. Every man is entitled ^{موجوب} to exercise his freedom of belief, conscience, and worship because these things would be meaningless if induced ^{مفروض} by force. In addition, one of the basic principles in Islam is there is no compulsion in religion. ^{أمر}

The Islamic concept of freedom is built on the following fundamental principles. First, man's conscience is subject ^{خاضع} to Allah only, to whom every man is directly responsible. Secondly, every human being is personally responsible for his deeds and he alone is entitled to reap ^{يحصد} the fruit of his work. Thirdly, Allah has delegated ^{وكل} to man the responsibility to decide for

himself. Fourthly, man is sufficiently provided with spiritual qualities that enable him to make responsible, sound choices.

This Islamic concept of freedom safeguarded Islam from religious Persecution, class conflict or racial prejudice.

The second basic concept that is emphasized in the system of Islam, is the principle of equality. Islam teaches that in the sight of Allah, all men are equal, but they are not necessarily identical. There are differences of abilities, potentialities, ambitions, wealth and so on. Yet, none of these differences can, by itself, establish a status of superiority of one man or race on the other. The stock of man, the colour of his skin, the amount of wealth he has, and the degree of prestige he enjoys have no bearing on the character and the personality of the individual. The only distinction which Allah recognizes is the distinction is piety, and the only criterion which Allah applies is the criterion of goodness and spiritual excellence. This means that the differences of race, colour or social status are only accidental. They do not affect the true stature of man in the sight of Allah.

The foundations of this Islamic value of equality are deeply rooted in the structure of Islam. It stems from basic principles such as the following:

(1) All men are created by one, i.e. Allah., (2) All mankind belong to the human race and share equally in the common parentage of Adam and Eva. (3) Allah is just and kind to all his creatures. He is not partial to any race, age or religion. (4) All people are born equal in the sense that none brings any possession with him, and they die equal in the sense that they take back nothing of their worldly belongings. (5) Allah judges every person on the basis of his own merits and according to his own deeds.

In fact when this Divine ordinance is fully implemented, there will be no room for oppression or suppression, concepts of chosen people, words such as social castes and second class citizens will become all meaningless and obsolete.

Question and answer

1- What is the most important element in the value system of Islam?

* *Freedom.*

2- What is the second basic concept in the value system of Islam?

* *Equality.*

3- What is the only distinction which Allah recognizes?

* *Piety.*

4- From what does Islam emancipate the mind?

* *The mind from superstition and uncertainties.*

5- From what does Islam emancipate the soul?

* *The soul from sin and corruption.*

6- What is man entitled to do?

* *Man is entitled to exercise his freedom of belief and worship*

7- Mention two of the fundamental principles of freedom:

* *Man's conscience is subject to Allah only, to whom every man is directly responsible.*

* *Every man is personally responsible for his deeds and he alone is entitled to reap the fruit of his work*

8- To what does the concept of freedom apply?

* *The concept of freedom applies to all voluntary activities of man in all walks of life.*

9- From what is man born free?

* *Subjugation, sin and inherited inferiority*

10- Mention two of the principles of equality:

* *All men are created by one, i.e. Allah.*

* *Allah is just and kind to all His creatures. He is not partial to any race, age or religion.*

A. Choose the correct word:

1- Islam emancipates the {land - mind - wealth} from superstition and uncertainties.

2- Islam teaches that in the sight of Allah, all men are {equal - equally - equality}.

3- The second basic concept that is emphasized in the system of Islam, is the principle of {equal - equally - equality}.

4- The only distinction which Allah recognize is the distinction in {colour - wealth - piety}.

B. Mark each sentence as True or False :

1- Since its advent, Islam taught freedom and guaranteed it for the Muslim as well as for the non-Muslim.

** True*

2- Islam emancipates the mind from superstition and uncertainties.

** True*

3- Every man is not entitled to exercise his freedom of belief and worship.

** False*

4- All men are created by one, i.e. Allah.

** True*

5- The only distinction which Allah recognizes is the distinction in piety.

** True*

C. Translate the following into Arabic :

1- One of the most important basic elements in the system of Islam is the principle of freedom. Islam had always asserted that in no human society can man be free in the absolute sense of the word. This means that there must be some limitations of one sort or another, if the society is to function at all.

2- The second basic concept that is emphasized in the system of Islam, is the principle of equality. Islam teaches that in the sight of Allah, all men are equal, but they are not necessarily identical. There are differences of abilities, potentialities, ambitions, wealth and so on.

3- The only distinction which Allah recognizes is the distinction in piety, and the only criterion which Allah applies is the criterion of goodness and spiritual excellence. This means that the differences of race, colour or social status are only accidental. They do not affect the true stature of man in the sight of ALLAH .

- 4- The question of freedom with regard to belief and worship is also of paramount importance in Islam. Every man is entitled to exercise his freedom of belief and worship because those things would be meaningless if induced by force. In addition, one of the basic principles in Islam is that there is no compulsion in religion.
- 5- Islam has given man the liberty to buy and sell whatever would satisfy his needs and wants, yet this liberty has been governed by social controls.
- 6- Islam has given man the liberty to practise all forms of lawful sales that would not inflict damage on the community or infringe upon the rights of other individuals.

Freedom	الحرية	Emancipate	يحرر
Element	عنصر	Superstition	خرافة
Value	قيمة	Uncertainties	التباس
System	نظام	Soul	روح
Principle	مبدأ	Corruption	فساد
Assert	يؤكد علي	Conscience	ضمير
Society	مجتمع	Oppression	ظلم
Absolute	مطلق	Degeneration	انحطاط
Limitation	حد	Enjoin	يفرض
Function	وظيفة	Realize	يدرك
Advent	مجئ الإسلام	Profound	متجر
Cherish	يعزز	Intellectual	عقلي
Guarantee	يضمن	Endeavours	مساعي
Concept	مفهوم	Spiritual	روحي
Apply	يطبق	Observance	شعيرة
Voluntary	اختياري	Ultimate	جوهري

UNIT 3

PROPHET MUHAMMAD **(May Peace Be Upon Him)**

Prophet Muhammad (PBUH) was born in Mecca. The exact date of his birth is disputed, but it is agreed that it was around A. C.570. The undisputed source for his biography is the glorious Qur'an though there are many biography studies of the Prophet, from the account of those who knew him personally or to whom his memory was quite vivid. Both his parents died young; his father, Abd-Allah, first and his mother Amnah shortly after. It is said that he was about six years of age at the time of his mother's death. His grandfather 'Abd-al-Muttalib' a prominent leader in Mecca at the time then took charge of him. Upon the death of his grandfather, Muhammad's guardianship passed to his uncle of Abu-Talib, a no less devoted patron, whose love for and protection of Muhammad persisted long after the Prophet (PBUH) proclaimed his mission and the new faith.

In his trading expeditions, he showed himself both successful and honest – he was called Al-Amin – qualities that caused a widow, Khadija, to entrust him with the management of her business affairs. At the age of twenty-five, he married Khadija who was forty then. They lived twenty-five years together in prosperity and happiness, and had four daughters and two sons, but of the daughters who lived and married, only Fatema had descendants. Muhammad (PBUH) was a devoted, loving father, and was kind to children in general. In his twenty-five years of life with Khadijah, he was the ideal husband. When she died, he remained several years without a wife, and even after he married- for a number of reasons-several wives, he always remembered Khadijah. "When I was poor, she enriched me, when they called me a liar, she alone remained true" it is an undisputed fact that Khadijah was the first to believe in Muhammad's mission before anyone, even himself believed in it

At the age of forty, Muhammad (PBUH) was inclined to worship in solitude in a cave on Mount Hira outside the city. It was while praying, during the sacred month of his people, that he heard a voice command

him, "Read" "I cannot read" he replied. But the voice again commanded him, **"Read: In the name of thy Lord who create... Man from a clot. Read: And thy Lord is the Most Bounteous, who teach {writing} by the pen, teaches man that which he knew not"**.

Trembling, Muhammad (PBUH) rushed home to Khadijah and told her of his experience. She comforted him and encouraged him after a short interlude, he again heard the voice calling to him: "Thou are the messenger of God, and I am Gabriel." "Rushing back to Khadija in a state of complete exhaustion, he asked that she cover him with a cloak. Then, he heard the call: **"O thou enveloped in the cloak, arise and warn! Thy Lord magnify thy raiment purify, pollution shun! And show not favour seeking worldly gain! For the sake of thy Lord be patient!"**

It was then Muhammad (PBUH) realized what his mission to his people was to be, and that was how it began. He preached the worship of one God, and constantly reminded his listeners of the apostles of monotheism, such as Abraham, Moses and Jesus who had been sent with a similar message. He also declared he was the last in the chain of prophets. Opposition to Muhammad's message took the form of mockery at first and then turned to persecution. Muhammad (PBUH) was ordered by God to migrate to Medina (Yathrib) where both he and his followers were welcomed by the helpers (Al-Ansar), the Muslims of Medina. There, Islam asserted itself not only as a religion but also as an organized community. One of the first measures was to integrate the refugees from Mecca with the original population of Medina. Muhammad then instituted legal bonds of brotherhood between each immigrant and one of the Ansar.

Battles with the pagan tribes started with Badr. Though they were inferior in number, the Muslims came out victorious a year later, they were defeated at Uhud, and Muhammad (PBUH) was wounded. In the battle of the ditch, the Muslims showed their good tactics and won the battle. Later, the prophet (PBUH) secured a truce with the Meccans to enable Muslims to undertake their pilgrimage to Mecca. The truce gave Muhammad (PBUH) time to establish position at Medina.

Back in Mecca, the last years in the prophet's life were marked by military expeditions with which the Muslim state initiated its expansion.

By then, the prophet's authority was firmly established and the unification on the Arabian peninsula proceeded administration. Paganism was outlawed. The Muslim community was based on the principle of equality and was governed entirely by the Qur'anic law.

In his 'farewell sermon' the Prophet (PBUH) urged his followers not to split up after his death, affirmed the oneness of God and the brotherhood of the faithful, enjoined the community to watch over the rights of women and proclaimed the abolition of blood feuds and of usury.

Questions

A. Answer the following questions :

1. Where was Muhammad (PBUH) born? Do we know the exact date of his birth?
2. What is the main source of the Prophet's life?
3. How old was he when his mother died? Who was responsible for him after his mother's death?
4. Who was his first wife? How old was he when he first married?
5. What was the prophet's attitude towards his children?
6. What shows that Muhammad (PBUH) loved his first wife Khadija?
7. How old was when God's revelation came to him? What did he realise then?
8. Could Muhammad (PBUH) read and write when Gabriel came with God's message?
9. How was Muhammad's message received in Macca?
10. What were the prophet's first measures in Medina?
11. What were the main principles on which the Muslim community was based?
12. What did he Prophet (PBUH) urge the Muslim to do in his "farewell sermon"?

B. State whether the following statements are True (T) or False (F):

1. The main accounts of the Prophet's life are known through the studies written by those who knew him personally.
2. Muhammad's trading business showed he was an honest person and thereupon he was called Al-Amin.

3. The Prophet's first wife was younger than him.
4. The Muslims of Medina (Al-Ansar) did not welcome the Prophet (PBUH) and his followers at first.
5. Muhammad (PBUH) used to worship in a cave in Mount Hira which was outside Mecca.

C. Translate the following into Arabic :

1. Mecca was the traditional center of Arabia in both religion and trade.
2. They lived twenty-five years together in prosperity and happiness, and had four daughters and two sons.
3. It is an undisputed fact that Khadijah was the first to believe in Muhammad's mission before anyone, even himself, believed in it.
4. It was while praying, during the sacred month of his people that he heard a voice command him "Read".
5. The Muslim community was based on the principle of equality and was governed entirely by the Qur'anic law.
6. In his 'farewell sermon, the Prophet (PBUH) urged his followers not to split up after his death, affirmed the oneness of God and the brotherhood of the faithful, enjoined the community to watch over the rights of women and proclaimed the abolition of blood feuds and of usury .

D. Write a paragraph of about ten lines on the following subject :

The life of Prophet Muhammad (PBUH)

UNIT 4

TOLERANCE IN ISLAM

It is important for all people to understand that Islam is the religion of peace and that it is neither imposed upon them nor are they compelled to adopt it. Let us read the words of God in his Holy Book: 'say. O Ye that reject faith I worship not that which ye have worship that which I worship and will not worship that which I worship you have your own religion and I have mine (Surat Al Kafirun: 106).

In fact, Muslims were ordered not to fight unless they were attacked. This is not our opinion but it is ordained by God. He says: "fight in the cause of God those who fight you but do not transgress limits for God loveth no transgressors" (Surat the Cow: 190). It is clear from this verse that there is neither compulsion or transgression in Islam except against the oppressors who harass and fight the Muslims. In other words, they are ordered to fight, to defend themselves but they should not be transgressors for transgressors are hated by God.

To quote some of the western writers who could see the tolerance of Islam, we offer the following.

Count Henry De Castry, in the book, "Islam concepts and comments", said: "The Muslims were distinguished by peacefulness and freedom of thought in dealing with dissidents".

Robinson said: "Muhammad's followers themselves were the only people who combined the good treatment with the love of victory for their religion they did not leave a trace of oppression on their way except what was necessary in every war or battle". In fact, force was not a factor in spreading Islam for the Muslims left the conquered free practice their religion. They treated the people of every conquered country very tenderly, leaving them to practise their laws, systems of government and creeds. They only asked them to pay a small pool-tax in return for protecting them. It is a fact that nations had never known kinder or more tolerant conquerors than the Muslims.

Islam is the religion that addresses the mind freely, and so it enters one's heart and fills it with conviction that is what made those people and

will make others- adopt Islam as George Bernard Shaw- the famous Irish philosopher-foretold. He said: "In my opinion, Islam is the only religion which has the ability to harmonize itself with every time and place. If there were a man like Muhammad at the present time, he would solve its problems and lead mankind to peace and happiness. I have foretold that Muhammad's religion (Islam) will be Europe's religion in the near future.

Questions

A. Answer the following questions:

- 1- What is important for people to understand Islam?
- 2- When were the Muslims ordered to fight?
- 3- What did Count Henry De-Castry say about Muslims?
- 4- How did the Muslims treat the people of every country they conquered?
- 5- What did the Muslims ask the people of the conquered countries to pay?
- 6- What happened after the mind accepts freely the religion of Islam?
- 7- What would happen if there were a man like Muhammad at the present time?
- 8- What did George Bernard Shaw foretell about Islam?

B. Complete the following sentences:

- 1- Each of us is free to
- 2- Muslims are ordered to fight to defend themselves but
- 3- Muhammad's followers were the only combined
- 4- Islam asked the people of every conquered country to pay
- 5- Islam addresses the mind freely so it

C. Decide whether the following statements are True or false (T/F) by referring to the information in text. Then make the necessary changes so that the false statements become true:

- 1- Islam is not imposed on people but they are compelled to adopt it.
- 2- Muslims were ordered to fight when they were attacked or not attacked.

- 3- There is neither compulsion nor transgression in Islam.
- 4- Muslims treated the people of every country they conquered very badly.
- 5- Nations had never known kinder or more tolerant conquerors than Muslims.
- 6- Islam is the only religion which has the ability to harmonize itself with every time and place.

D. Give the noun of the following words:

Compel – transgress – believe – ordain – defend – tolerant – harmonize.

E. Give the adjective of each of the following words:

Peace – freedom – victory – agree – attract – oppression – fame.

F. Translate the following into Arabic :

- 1- Islam is the religion of peace, it is neither imposed upon people nor are they compelled to adopt it.
- 2- Muslims did not leave a trace of oppression on their way except what was necessary in every war or battle.
- 3- Muslims treated the people of every conquered country very tenderly, leaving them to practise their laws, systems of government and creeds.
- 4- Islam addresses the mind freely and so it accepts it and enters one's heart and fills with conviction.
- 5- Islam enlightens the mind and illuminates the heart.

UNIT 5

MUSLIM FESTIVALS

There are two main festivals for Muslims: Eid-al-Fitr (the Festival of Fast-Breaking), and, Eid-ul-Adha (the festival of Sacrifice). The word Eid 'means 'a recurring happiness or festivity. Eid-al-Fitr is celebrated on 14 Shawwal following the month of fasting, Ramadan. Eid-ul-Adha is celebrated on 10th of Dhul-Hijja, following the course of Haj (pilgrimage to Mecca).

When the Prophet (PBUH) arrived in Medina, he found that the people of that city celebrated many festivals. He abolished these pagan observances and told the Muslims that God has prescribed only two festivals for them, the two Eids. The Eids are days of thanksgiving and rejoicing for every Muslim, as well as for the community of Muslims as a whole. Eid-al-Fitr celebrates the completion of a month of fasting. It was first celebrated in Meddina after the migration of Prophet Muhammad (PBUH). Eid-ul-Adha is the completion of hajj, both fasting and pilgrimage being acts of worship undertaken for the sake of God alone.

While the Eids are occasions for joy and happiness, they are certainly not occasions for frivolity, overeating or the pursuit of pleasure: The joy which we feel on Eid is the spiritual joy of fulfillment - fulfilment of God's command of discipline, piety and collective worship. Each of the Eid days begins with prayer (Salat) and is spent in almsgiving, visiting friends and relatives, and exchanging greetings and gifts. The spirit of Eid is the spirit of peace and forgiveness, for at these times one should forget all grudges and ill-feeling towards one's fellow men if he has not already done so. On Eid, one makes fresh start in his relations with others in a brotherly spirit.

The time of Eid prayer is between sunrise and noon, and, like Friday prayer, Eid prayer is always said in congregation. If it is preferred, women may however pray at home. One should bathe and put on clean clothes before going to prayer. The Eid prayer consists of two rakats with six to sixteen additional Takbirs (recreations of Allahu Akbar, God is most Great) followed by a sermon Khtbo in two parts, similar to the Friday sermon. In the sermon of Eid-al-Fitr, the Imam should draw the attention of the

congregation to the obligation of Sadaqat-al-fitr (the chanty of Eid-al-Fitr) in the sermon of Eid-al-Adha, he should emphasise the duty of sacrifice. When pilgrims arrive at Mina, sheep or cows are sacrificed before breakfast time. The meat of the sacrificed or sheep or goat may be eaten or distributed among the poor. The sacrifice of a lamb or sheep (for one household) or a cow (for up to seven households) is to be made on Eid day or during the following two days, i.e., on the 10th, 11th, or 12th of Dhul-Hija. A third of the meat is kept for the use of the household and the remainder is distributed uncooked among the poor and sent as a gift to friends and relatives. When pilgrims arrive at Mina, animals are sacrificed before breakfast time. The meat of the sacrificed sheep or goat may be eaten or distributed among the poor.

(Muslim Holidays and Ceremonies. American Trust Publications)

Questions

A. Answer the following questions:

- 1- What are the two main festivals for Muslims?
- 2- When do Muslims celebrate Eid-al-Fitr?
- 3- What is the meaning of Eid-ul-Adha?
- 4- How should a Muslim celebrate Eid?
- 5- What time is Eid prayer? What should be done before Eid prayer?
- 6- Describe Eid prayer
- 7- What should the Imam stress in his sermon of Eid-al-Fitr?
- 8- What animals do people slaughter for sacrifice?
- 9- How is the meat of the sacrificed animal distributed?
- 10- What do you usually do on the first day of Eid?

B. State whether each of the following statements is

True (T) or False (F) :

1. Prophet Muhammad (PBUH) did not like people to celebrate pagan festivals.
2. We should celebrate Eid by overeating and pursuing pleasure.
3. A Muslim who has a grudge against another should take the chance of Eid to reconcile.

4. The sermon of Eid-al-Adha, should emphasise the need to sacrifice.
5. The spirit of Eid is the spirit of peace and forgiveness.
6. The pilgrims who sacrifice animals have to distribute all its meat among the poor.

C. Find in the text one word for each of the following definition:

1. A religious offering of an animal by killing it ceremonially.
2. Great happiness.
3. A religious talk given as part.
4. Eating too much.
- 5 The act of saying or feeling that one is no longer angry with someone else.

D. Translate the following sentences into Arabic :

1. When the Prophet (PBUH) arrived in Medina, he abolished the pagan festivals.
2. One should bathe and put on clean clothes before going to prayers.
3. In the sermon of Eid-Al-Fitr, the Imam should draw the attention to the obligation of the charity of the Eid.
4. The remainder of the meat is distributed uncooked among the poor and sent as a gift to friends and relatives.

E. Write a paragraph about ten lines on the following topic:

The two main festivals for Muslims

UNIT 6

MUSLIM SCHOLARS

In the field of science, Muslim scholars managed, through their scientific research, to win the admiration of the whole world. In these researches, it is possible to trace the origin of modern European scientific knowledge. Muslim scholars excelled in the science of medicine. They added to their previous knowledge new discoveries. The great works of Al Razi (865-925) and Ibn Sina (980-1037) were a combination of ancient knowledge of medical treatment and practical experience. Ibn Sina's works on medicine were translated into Latin in the twelfth century and they remained the chief authority on medical science in the west until early modern times.

Medical knowledge was put to practise in almost all Muslim hospitals. Muslim doctors were, therefore, tested before they were allowed to practise medicine.

In the field of astronomy and chemistry, Muslim scientists prepared summaries of their past knowledge and added to it their own observations and the result of their experiments. Because of their frequent travels in various countries, Muslim geographers were able to produce more accurate descriptions of the earth and to represent in detail its physical features.

In mathematics, Muslims made a great advancement because they were able to combine Greek and Indian mathematics as a basis of their knowledge. Algebra which was invented by Al-Khawarizmi in the ninth century is the major contribution of Muslim mathematicians. The Arabic system of numbering is another important invention made by Muslim mathematicians. Gradually, this knowledge was perfected and passed to the West to be later the basis of modern mathematics.

Although these scientific achievements are great and are worthy of admiration, they should not make us overlook the work of Muslim philosophers and its impact on later philosophical development. A great number of Muslim philosophers were interested in Aristotle and his system of logic, others studied Plato and mysticism. But the great Muslim philosophers attempted to reconcile both with religion. These efforts

reached their climax in the great works of Ibn Sina, Al Ghazali and Ibn Rushed. These philosophers made a great influence on both Jewish and Christian philosophers.

These scientific and philosophical works served as a common and unifying element among the Muslim scholars and gave them a unique in the field of scientific research. They contributed to modern science and left indelible traces on the European minds. They aroused the interest of the European scholars who began to devote themselves to the study of their native culture. This Muslim knowledge helped no doubt, to bring about this flourish of learning and revival of knowledge known as the renaissance.

Questions and exercises

A. Answer the following questions :

- 1- What do you know about Muslim scientists?
- 2- What was Ibn Sina?
- 3- In what way did Ibn Sina contribute to medicine?
- 4- How were Muslim doctors allowed to practice medicine?
- 5- What is Muslim contribution to astronomy and chemistry?
- 6- What do you think of Muslim geography?
- 7- Why were Muslims able to make progress in mathematics?
- 8- By whom was algebra invented?
- 9- What other achievement did Muslims make in mathematics?
- 10- How did the West make use of this knowledge?
- 11- What is the importance of Muslim philosophers?
- 12- Mention some of the great Muslim philosophers?
- 13- What is the value of all these Scientifics and philosocal works?
- 14- What effect did such works leave on Europe?

B. Change into simple sentences:

- 1- After the European pilgrims had arrived in the Holy land, they became familiar with Arabic literature.
- 2- Muslim doctors put their medical knowledge to practise while they were working in hospital?

- 3- Muslim geographers had traveled in various countries before they produced accurate descriptions of the earth.
- 4- We must be proud of our ancestors because they contributed to European thought.

C. Change into passive:

- 1- Muslim scholars won the admiration of the whole world.
- 2- Arab scientists prepared summaries of their previous knowledge.
- 3- Muslims made a great advancement in mathematics.
- 4- Al-Khwarizmi invented the science of algebra.
- 5- Arab mathematicians invented the system of numbering.
- 6- Muslim knowledge aroused the interest of European scholars.

D. Use the nouns derived from the following words in sentences of your own:

- A- Admire - achieve - develop - devote - unify - combine - add -invent - practice - accurate - important.
- B- (In spite of the greatness of Muslim scientific achievement, it should not make us overlook the work of Muslim philosophers).